1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

Games.—Of numerous games, the most important is a formal wrestling match which is an indispensable part of most religious ceremonies and of all intervillage visits.

Narcotics and stimulants.—Like the other tribes in this region, the *Carajá* have no alcoholic beverages. They smoke tobacco in short cylindrical pipes (fig. 21, *c*). They are heavy smokers, some of the children beginning before they are weaned.

SUPERNATURALISM

Cults.—*Carajá* religion consists of two distinct cults: a cult of the dead and a mask cult (fig. 24). The cult of the dead, which is under the direction of the priest, has for its object the placation of ghosts by a periodical ceremonial which comes to its climax in several large calendrical feasts. The most important of these feasts is the Big House Feast, which is celebrated shortly after the beginning of the rainy season. All the villages which comprise a ceremonial unit come to the one village where the feast is conducted. There is a great mass of ceremonial addressed to various classes of ghosts, but the central portion of the ceremony is the impersonation of animal ghosts. Another important feast, already mentioned, occurs at the height of the dry season and is directed toward the control of enemy ghosts. Two other feasts held in the dry season are chiefly for the entertainment of the ancestors.

The mask cult is concerned with the worship of another class of supernaturals. It consists of an elaborate routine of feasts, interrupted only by death. In these feasts, conducted by the shaman, the supernaturals are impersonated in the complex dances mentioned above.

The two cults are independent of each other and are both strictly men's cults. Any women intruding upon the secrets of the cults is subjected to gang rape and remains a wanton thereafter.

Shamanism.—A shaman is trained by apprenticeship to an older shaman. A certain amount of medical lore is taught but the essence of the training is learning how to communicate with supernaturals in a state of trance.

There is a considerable amount of sorcery. The main technique is bottling a supernatural being into a small image and then directing it into the body of the victim. As almost all deaths are interpreted as the result of sorcery, feuding is continual.

BIBLIOGRAPHY

Castlenau, 1850–59; Ehrenreich, 1891 b; Krause, 1911.

/15 cont./

226 Smaller fish are caught in weir baskets (adžuriă), larger ones in stockades or peculiar traps made out of vines (deaurărŏ) which do not know from personal observation.

433 Hunting, in contrast to fishing, plays a much lesser role than those who view all Indians as purely hunting peoples without 204 further ado are inclined to believe. Larger, huntable game is 262 quite sparingly represented in tropical South America and, in view of the lack of firearms, difficult to obtain. In addition, superstition often forbids eating the meat of precisely the largest and most common species. Thus, the Karaya scorn the tapir. Their principal booty is the monkeys common in all the forest along the shore, wild pigs, small rodents such as agoutis and pacas, and furthermore the small camprehe. In the lagoons and marshes of the patanaes the musk duck (Anas moschas) present in large numbers provides excellent food for them.

241 Agriculture. The great distance of the plantings from the villages prevented a visit to them. Judging by the wealth of [262] vegetable foods among the Šambioa, their agriculture seems to be on a relatively high level. The "savages" have in this respect outdone their civilized neighbors by far. In general, [177] iron agricultural implements have already supplanted the original ones.

The most important cultivated plant is manioc, of which both the more nourishing poisonous species (M. brava) and the less productive, but immediately edible aipim (M. mansa) are grown. The freshly cleared, dry forest soil of the higher banks is especially suitable for this kind of cultivation.

[273] Next, maize comes into consideration as a grain product, which is used less in substance than for the production of fermented beverages.

Sugar cane flourishes on the lower shore-land. During the dry season one sees the seedlings planted on the sandbanks [249] everywhere for the next season. Special devices for pressing out the juice are not in use.

Of the legumes there is found among the Šambioa small brown beans (Dolichos chinensis), as well as peas (komonara) imported from Pará.

/16 cont./

252 cakes (beijus, ibrä-ʒeko), likewise roasted in pots, are made from the freshly treated root.

273 In combination with maize, manioc flour is also used to make their most popular beverage, uierŏ. Pounded maize is poured into the boiling manioc and stirred well. /17/ When it is sufficiently soft, the mixture is allowed to cool. Then the settlings are chewed by the women in true Indian fashion, whereby the whole thing turns sour and ferments after standing for several days. A sourish beverage something like water gruel is produced, to which honey or sugar-cane juice is sometimes added. The effect is slightly intoxicating.

415 The kitchen utensils are simple, but nevertheless somewhat
417 more complete than, say, among the Xingu tribes. Besides earthen
[239] pots and gourd containers, as well as mussel shells of the Anodonta and Hyria avicularis serving as spoons, there are already real spoons made of wood or clay (cf. Fig. 5 /see p. 38 / and Fig. 14 /see p. 51 /).

264 Etiquette demands that everyone eat by himself, turned away from the others. Anyone who transgresses must endure the ridicule of the others.

Tools and Implements. Industry and Skill.

177 The industrial activity of the Karaya no longer presents a wholly unclouded picture inasmuch as the original tools have been supplanted more and more by imported ones.

412 No details are known about the form and material of their
172 old stone axes. Among the petroglyphs of Martirios Island, however, which undoubtedly are to be ascribed to the ancient Karaya, one sees human figures depicted with stone axes in their hands (see p. 94). The same form is exhibited by a stone ax of unknown origin in the Trocadero Museum in Paris, the handle of which is wrapped with the plaiting in zigzag and cross patterns characteristic of Karaya work. Possibly the piece came from the Castelnau expedition.

/257 cont./

273 From maize they allegedly make a drink kănūắ, with the preparation of which, however, I am unfamiliar.

The most common festive drink, which is drunk on all visits and other /258/ occasions, is made out of manioc mush (ĭūărŭ̆k). The way of making it is described by Ehrenreich ("Beiträge," pp. 16-17). The slight fermentation is brought about by chewing the residuum of the cooled mush. The Indians, men and women, scoop out the drink in huge quantities. It is slightly intoxicating; the people quickly get puffy faces, watery eyes, and are inclined to chatter. It tastes like unseasoned diced-potato soup.

[117] Sugar-cane liquor (cachaça: ĭbūălĕ́) is already penetrating here, too, through the Brazilians. There is only one village, however, Schischá, in which liquor is drunk by all, presumably because liquor is made in the vicinity and the drink is therefore very cheap. Otherwise I found very few Indians who accepted liquor (for example, Chief Ilk); women never drank any, except in Schischá. Usually it was also refused by the men and young people.

F. Food Prohibitions.

262 It has already been mentioned above that the potentialities for food are not fully utilized, that some foodstuffs are scorned.
[114] The reason for this is difficult to find. I already thought that I was on the trail of a totemistic system, but I did not succeed in proving it. Apparently, along with superstitious notions, personal taste also plays a role in this.

The following are quite generally not eaten: the meat of domestic animals, eggs, howling monkeys, capybaras, dolphins, crayfish, and mussels. The tracajá turtle and its eggs are eaten only by old people; young people scorn them, because eating them is said to have a bad effect. Allegedly chiefs are said not to eat red-deer meat. Grilled piranha is regarded as the sole food for sick persons; pregnant women, too, are forbidden many foods. Individual persons did not eat certain things: thus, Pedro

6:Cook M-3,4 (ca. 1900) 1909
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dant, and to the pecari, the aguti, the musk duck which is found in ponds, and similar small game. 224

Agriculture among the Sambiða is highly developed—remarkably so, in fact, for a people living in a state of savagery—and is even more advanced in some respects than that of the "civilized" Brazilians living near their territory. A large assortment of vegetable foodstuffs are raised. They now have the same agricultural implements as the "civilized" Brazilians, having relegated to oblivion their rude tools of ancient times, with which they could not till the soil but to a very limited extent, and that only with excessive toil. The high agricultural development reached by these savages is very interesting and important, proving conclusively that the primitive man, far from being incapable of anything but to wander over a wide territory, living from hand to mouth by hunting and fishing, is capable of becoming an agriculturist of no mean order. The plant most extensively cultivated by the Sambiða is the manioc. They raise both kinds, the "wild" and the "tame." Next to this in importance is corn. But this is used more to make a fermented drink than for food. Sugar-cane is also cultivated on the low, alluvial soil along the river, which is well adapted to this purpose. But the natives have no suitable contrivance for extracting the juice from the cane. Several varieties of small, brown beans, brought from Pará, and which are a staple food among civilized Brazilians, are also raised. So also, the white and violet Brazilian *cará*, a kind of potato. Besides these foodstuffs, which were obtained originally from civilized Brazilians, the Karayá gather from forest and jungle, many kinds of wild fruits and vegetables, which introduce a pleasing change in their aliment. A few such are the cajú, a yellow, olive-shaped plum, which grows on a very large tree; the jábádacába, a plum which grows clinging to the trunks of a tree resembling the elm; the morisy, a large yellow cherry, groves of which may be seen growing on the uplands; mongába, the fruit of a kind of upland rubber tree, which I have elsewhere called a natural baked apple; and 241 [178] [273] [262] [177] 222 262